

Churchman
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LETTER

TO HIS GRACE THE

LORD PRIMATE.

*The speculative Errors of Papists would only deserve
Pity, if their pernicious Influence upon civil So-
ciety did not both require and authorise Restraint.*

E. of CHESTERFIELD's Speech to both
Houses of Parliament, Oct. 8, 1745.



D U B L I N :

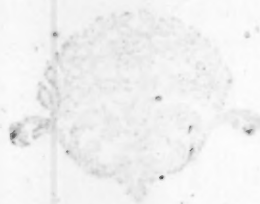
Printed in the Year M DCC LVII.

LETTER

TO HIS GRACE THE

LORD PRIMATE.

The following Report of the Proceedings of the
House of Commons upon the Petition of the
Bishops of the Church of England, presented to both
Houses of Parliament, on the 17th of May, 1745.



DUBLIN:

Printed in the Year MDCCLV.

A

LETTER, &c.

My LORD,

THE so frequently repeated Accounts of inhuman Barbarity, Butcherings and Murder committed on our Fellow Subjects, Countrymen and Friends in *America*; together with the late commemorated Anniversary of Thanks and Praise appointed by Authority to revive our Gratitude for the signal Deliverance of this City from that merciless Havock and Slaughter which laid desolate this Kingdom in the Year 1641; induces me to lay before the Publick, (in an Address to your Grace, the Head of our Church, who so notably defended the *Protestant* Cause in the House of Lords last Session of Parliament) some Remarks upon an *Exhortation* which Mr. *Faulkner*, from his own Knowledge, I presume, asserts to have

A 2 been

been read at the several Romish Chapels in this City. But before I proceed to examine *these* new Pretensions of the Popish Church to Fidelity, Christian Benevolence and Charity, it may not perhaps be improper to observe, that during the last Rebellion in *Scotland*, some Popish Priests sent abroad a weekly Paper, called *The Impartial Examiner*, which together with *other Pieces* of the same Manufacture, after labouring hard at that critical Season to whet the already too keen Instruments of Revenge, by impudently charging the Protestants with the Guilt of all the savage Barbarities and Bloodshed of *forty one*, most artfully endeavoured, like *this Exhortation*, to lull incautious Protestants into Security and a Dependence on the Gentleness and Lenity of the *Romish Church*, the meek and christian Spirit of her Doctrines, and the maternal Mildness of her Censures; since which Period, they have contented themselves with enjoying the national Calamity and Disgrace, till now, it seems, *some very honorable Personages*, willing perhaps to make themselves Friends of the *Mammon* of Unrighteousness in this Season of Distress and Terror, have encouraged *them to hope for a Mitigation of the Penal Laws* *; how far such an Expectation is founded on Probability or Promise, I shall not take upon me to say; but I think it can

* Vid. Exhortation in *Faulkner's Journal*.

be no very difficult Matter to determine the Reasonableness of their Hopes, and the Degree of Merit to intitle them to this Indulgence ; for granting the Fact, with so much Confidence and Boasting, asserted, " That the " Irish Roman Catholicks have spent a Series " of more than sixty Years with Resignation " and Thankfulness *." The Question still returns, whether this dutiful Submission to a Protestant Government can be supposed the golden Fruit of inherent Loyalty and Affection, or the Offspring of those *unexcuted* penal Laws, which hang over their Heads like a Meteor, to awe and affright the Evil-minded with Apprehensions, from which it is no wonder they wish to be relieved. Indeed one would think the History of our own Country had pretty sufficiently cleared up this Point already, teaching us by woeful Experience what we are to expect from the *unbridled* Zeal of *Romish* Rage and Ecclesiastick Mad-ness ; but it seems we must deny the Evidence of our Senses in another Instance besides Transubstantiation, and disbelieve the Testimony of Facts, whenever it shall serve the Interest of these Men to abjure the Essence of their Religion, and by a Kind of *occasional Apostacy* disavow those Doctrines which Bulls of Popes, Decrees of general Councils, Colleges and Casuists have established ; for thus

* Exhortation.

the *Exhortation* before us roundly affirms, that so far from justifying *Fraud and Murder on any, even a religious Account*, THE MOST HOLY CHURCH not only condemns them, but delivers the unrepenting Authors of such criminal Practices, over to Satan *, an Assertion so expressly contradicted by Facts, and the History of every Country in *Europe*, that even the *Father of Lies* must have blushed to advance, was there not a Subterfuge in that sententious Opinion of *Bellarmin*, “ That
 “ papal Bulls and Decrees are sufficient to
 “ change the Nature of Things, and to make
 “ that to be Sin which is no Sin, or not to be
 “ Sin, which is Sin, †” i. e. That which is Murder to be no Murder—a mental Reservation under which these Exhorters must be supposed to plead their Guiltlessness of Blood, when we know they subscribe to the Massacre called *The Sicilian Vespers* and the Feast of *St. Bartholomew*; “ the former of which,” according to *Mezeray*, “ was planned by
 “ Pope *Nicholas* and executed *A. D. 1282*
 “ with such ruthless Fury upon the unhappy
 “ *French* for opposing the *Pope’s Supremacy*,
 “ (the Crime of every *Protestant* in *Ireland*)
 “ that they were murdered throughout the
 “ whole *Island*, even at the very *Altars*,
 “ without Distinction of Age or Sex, Wo-

* Exhortation.

† Bellarm. in *Barclaium*, chap. 31.

“ men with Child being ripped up, and
 “ Childrens Brains dashed out against the
 “ Stones, to the Extirpation, in *two Hours*
 “ Time of Eight Thousand Souls, *one single*
 “ *Person* only escaping * ;” and as for the
 Feast of St. *Bartholomew*, every Body knows
 the aggravating Circumstances of Treachery
 which attended this dire Carnage, and that
 the beastly Authors and merciless Executioners
 were absolved from all former Transgressions
 for this *godly Work of Supererogation* by a
 Pope and Conclave, who having Power to
 make *that which is Sin to be no Sin*, beatified
 and hallowed this most execrable Slaughter —
 and we also read that *John Huss* and *Jerom* of
Prague were both burned by Order of the
 Council of *Constance*, notwithstanding the
 Emperor's safe Conduct, THIS MOST HOLY
 CHURCH, which *inspires its Sons with such*
 Horror FOR FRAUD, having declared,
 “ THAT FAITH WAS NOT TO BE KEPT
 “ WITH HERETICKS †.”

Must we not, therefore, to maintain any
 tolerable Degree of Consistency between the
 Professions of these Men and the Practices of
 their Church, with so much Impudence stiled,
The Most Holy, conclude that they have in-
 trenchd themselves within the Equivocation.

* Mezeray, Vol. I. 764.

† Heiss, Vol. I. 375.

of *Bellarmin's* Opinion, when they declare, that the Catholick Faith condemns Fraud and Murder on a religious Account, notwithstanding what has been already produced to the contrary, and what the Council of *Late-ran* has decreed *, “ That the Pope shall
 “ not only absolve Subjects from their Allegiance to Princes who *neglect* to purge
 “ their Territories of Heresy; but also give
 “ their Lands to Catholicks, who, having
 “ *exterminated the Hereticks*, shall possess
 “ the same for the Preservation of the Purity
 “ of Faith;” which pious Decree of *these Ministers of Jesus* † the Count of *Thoulouse*, a sovereign Prince, most severely felt “ for
 “ *neglecting* to extirpate the Heresy of the
 “ *Abigenses*, being stripped of his Domini-
 “ ons by a Crusado of five hundred thousand
 “ Bigots and five Bishops, who having taken
 “ his Town of *Beziers* put every living Soul,
 “ in Number *Sixty Thousand*, Men, Women
 “ and Children, to the Sword ‡.”—But to bring the Matter nearer Home, I would ask these Gentlemen Exhorters, was it out of an Abhorrence of Murder on a religious Account, that their *Most Holy Church* blessed and sainted the Authors and Actors of the cruel Tragedy of *forty one*, by the Bull granted to *Owen Roe O-Neal* in the Year 1642, which *their dear Brother and Fellow*

* Can. 3.

† Vid. Exhortation.

‡ Mezeray, Vol. II. 219.

Labourer in the Lord, CONNOR O-MAHONY, published in *HIS Exhortation to the Catholics of Ireland* (read no doubt in all their Chapels) as an Encouragement for them “to
 “ extirpate the *English*, their Manners and
 “ Religion out of the Nation, and to MUR-
 “ DER and DESTROY all that adhered to
 “ them, or were sprung from them, *even*
 “ *their nearest Relations* *.”

But enough on a Subject so abominable, and so shocking to Humanity: let us next inquire what Foundation there is for *branding the Roman Catholics with this infamous Calumny, that they need not fear to take false Oaths, &c. as if they believed any Power on Earth could authorize such damnable Practices, or grant Dispensations for this Purpose* †.

What the Belief of Messieurs, the Exhorters, is, I cannot tell, and therefore shall not hazard an Opinion concerning their Sincerity and Truth, but, presuming them to be good Catholics, I cannot help being persuaded, that their Faith in *these damnable Practices* of dispensing with Oaths, if adequate to the peremptory Precept of *most holy Church*, cannot chuse but be both lively and strong; for

* Harris's Writers of Ireland, p. 121.

† Exhortation.

the Council of *Lateran*, as before cited, (notwithstanding what this Exhortation contains to the contrary) authorizes Popes to *absolve* Subjects from their Allegiance to an heretical Prince; and accordingly we find “ *Gregory VII. having actually exercised this Power against the Emperor Henry IV. and other Princes of Europe, called a Council at Rome, in the Year 1076, consisting of one hundred and ten Bishops, who, after mature Debate, concluded the Pope did right to deprive the Emperor of his Crown, and to absolve the Princes of the Empire from their Oaths *.*” A Multitude of similar Instances might be produced from the History of the Contention for temporal Power between the Popes and Emperors; but the Protestation of *Innocent X.* against the Treaties of *Westphalia*, *Osnabruck* and *Munster*, which established the religious Liberty of the Empire, will put this Matter beyond a Doubt, for after solemnly protesting against them as prejudicial to the Catholick Religion and the holy See, (*they having wrenched the Sword of Persecution out of the Hands of bloody Austria and the Church*) “ He declares them NULL AND VOID, AND FREES ALL PERSONS FROM ANY OBLIGATION TO KEEP THEM, THOUGH THEY HAD SWORN

* Heifs a popish Author, Vol. I. 170.

“ TO THE OBSERVATION OF THEM *;” and yet that these are none of the Tenets or Practices of the Catholick Church, this Exhortation with Confidence asserts; and produces a corroborating Testimony “ *of Roman Catholicks refusing to take Oaths however conducive to their Temporal Interest †;*” from whence we are to infer their Church does not warrant the Hopes of an Absolution from the Obligations of them. But here the cloven Foot of Equivocation and mental Reserve peeps from under the Vestment of Deceit; for the only Oaths which Roman Catholicks are *remarkably* tender conscienced in, conducive to their temporal Interest, are those of *Abjuration and Allegiance*; and which I believe they would and always do refuse to take; not out of a Persuasion that they cannot be absolved from the Obligation of them, *but because there is an express and particular Exception made against their taking them at any Rate*, by a Bull of Pope Urban VIII. dated 30 of May, 1626, and directed to the

* Nous de notre propre mouvement & de notre certain Science, & meure deliberation & de la Plenitude de la Puissance Ecclesiastique, disons & declarons par ces memes presentes, que les dit Articles—out été de droit, sont & seront perpetuellement, nulls, vains, invalides, iniques, injustes, condamnez, reprouvez, frivoles, sans force & effet & que Personne n'est tenu de les observer, ou aucun d'iceux encore qui soient fortifiez par un Serment.—Protestation du Pope, Heifs, vol. IV. 236.

† Exhortation.

English

English Catholics, which exhorts them, “rather to lose their Lives than take that noxious and unlawful Oath of Allegiance, by which the sacred Sceptre of the universal Church might be plucked out of Hands of the Vicars of the omnipotent God*.” And now that we are on the Chapter of Allegiance, it may not be amiss to cite the Opinion of the Universities of *Valadolid* and *Salamanca*, with respect to *Tyrone’s* Rebellion; that, “seeing it was undertaken for the Sake of Religion, it was as meritorious to aid him against the Hereticks as to fight against the Turks †; and *Suarez* maintains against King *James*, that a King canonically EXCOMMUNICATED may be DEPOSED AND KILLED by any Man whatsoever;” which all Protestant Princes and People actually are by the Bull of Pope *Pius V. de cœna Domini*.”

It may perhaps be objected against what has been said, that as nothing of a like Kind can be imputed to the Catholics for many Years past, it is injurious to reproach them with Practices, which their present Conduct disapproves; but let it be remembered that

* P. Walsh’s Epistle to the Catholics, p. ix.

† Walsh’s Irish Remonst. Dedicat. p. xi.

the Spirit of Persecution ceased not in Countries where Popery *has* Dominion till there was nothing left to persecute, nor in Countries where it has at present no Dominion, until it was divested of all Ability to offer human Sacrifices to the *Roman* Altar,—which, I hope, will be a sufficient Inducement not to put it in the Power of the *Roman Catholics* to avow the true and genuine Spirit of their Church, or to furnish out fresh Materials to make out a Charge against them which has been but too well recorded in capital Letters, wrote with the Blood of our Forefathers; for, considering the Situation of Affairs with respect to our foreign Enemies and the Protestant Powers in *Germany*, this surely can be no Time to strengthen the Sting of a domestic Viper, by mitigating the Rigour of the penal Laws, or granting any farther Toleration to Popery than the Law already allows; gloomy Minds are not without their evil Bodings from the extensive Influence, which, by fishing in troubled Waters, the *Convert Interest* has already acquired over the natural Strength of this Kingdom; and surely the vaunted Patronage which the Popish Clergy make their Boast of in this Exhortation, will not much dispel their Fears. Can Protestants be too watchful in such a Season and so circumstanced, and ought they not to keep

keep a jealous Eye over those HONORABLE PERSONAGES, who, it may be supposed, have given the Papists Cause, by Word or Deed, to hope for a Mitigation of the *Penal Laws*, concerning which I shall beg Leave to quote the Opinion of one who seems to be no incompetent Judge, who, after recapitulating the several Laws made against Popery, concludes thus ; “ such are the Laws provided for strengthening the Protestant Interest of this Kingdom ; than which the Wisdom of Man could not contrive Laws more excellently suited to the Purpose for which they were made, they depend so critically upon *one another* that they make a most compleat Code ; and as they will redound to the eternal Honour of the Makers of them ; so will the *Non-execution* of them and the Damage growing from thence to the Protestant Cause, ever beget Disgrace and Reproach for those who shall neglect the Discharge of the most important Trust human Society can place in them *.” And then having shewn that it is not on Account of Religion that Laws are made against Papists, but because of the political Principles which are woven into their Faith ; He recommends it to Papists, before they complain of the Severity of these Laws, to examine themselves and reflect seriously,—“ Whether they

* Sir R. C—x’s Seasonable Advice published 1745.

“ have

“ have not an *Inclination* to renew the
 “ Cruelties and Barbarities that were prac-
 “ tised by their Ancestors against the Protef-
 “ tants?—Whether they do not believe, that
 “ the Commands of their Priests make all
 “ Things lawful, and that they would there-
 “ fore implicitly obey them?—Whether they
 “ do not believe that all Protestants will be
 “ damned; and whether their ridiculous Spleen
 “ and Superstition would not lead them to
 “ punish even the dead Carcasses of Protef-
 “ tants by refusing them Burial in *Popish*
 “ *Ground*?—Whether they do not think the
 “ Protestant Clergy are all Usurpers, and
 “ the Laity Robbers, and whether they
 “ would not seize the first Opportunity to
 “ destroy them?—Whether they do not hope
 “ by the Assistance of *France* to place a
 “ *Popish Pretender* on the Throne of these
 “ Kingdoms; and whether they do not
 “ therefore rejoice at every Misfortune that
 “ befalls the *British Arms*, and at every
 “ little Success that attends even a *French*
 “ *Privateer*?—Whether they do not hold a
 “ treasonable Correspondence with his Ma-
 “ jesty’s Enemies, and eagerly publish News
 “ disagreeable to Protestants, before it can
 “ arrive in the ordinary Way (*N. B. This*
 “ *was wrote in the Year One Thousand Seven*
 “ *Hundred and Forty Five*) and whether
 “ their dejected Looks are not Indexes of
 “ their Minds whenever our Friends are
 victorious

“ victorious over their Enemies, or any
 “ Turn happens in Politicks that may con-
 “ tribute to the Preservation of the Liberties
 “ of *Europe* *?”—And now, my Lord, be-
 fore I dismiss this Subject, I shall take the
 Liberty to observe, that, however estranged
 you may be from the political System of this
 Kingdom, it must ever become your Character
 and Station in the Church, to prevent the
 Growth of Popery by an hearty and zealous
 Opposition to every Attempt to mitigate the
 Rigour of the penal Laws, and in this, at
 least you may depend upon a powerful Support,
 for it can admit of no Deliberation in an Ar-
 ticle which so immediately concerns our reli-
 gious Rights, Whether we shall follow a
Protestant Bishop or a *Popish Priest*.

* Id. ibid. p. 29.



I am, &c.

A CHURCHMAN,

